

GODLINESS
IN
Principle and Conversation,
A
Necessary Preparative
TO THE
Worlds Dissolution
And the Escaping
OF
FUTURE BURNINGS.

By *THOMAS VINCENT*, Sometime Minister
of *Maudlins Milk-street. London.*

L O N D O N,
Printed for *George Calvert, and Son. Stationers*, and are to be sold
at the *Golden Ball*, in *Dark Lane*. 1679.

GODLINESSE

IN

Principle and Conversation

A

Necessary Preparation

TO THE

Worlds Dissolution

And the Elysium

OF

FUTURE BURINCS

By THOMAS KINCENT, Somers of Minster
of Maresfield, Wilshire. London.

L O N D O N

Printed for G. G. and J. W. 2. 1791. and sold by
all the Booksellers in Great Britain.

2 Pet. 3. 11.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all Holy Conversation, and Godliness?

THe Apostle Peter who was one of Christ's twelve Disciples, and an Eye-witness of his first coming, as he doth foresee and fore- his second coming, so also that in the later days Scoffers should arise, (whom he describeth to be Persons walking after their own Lusts,) who would mock at the prediction and promise thereof. Saying, where is the Promise of his Coming? for since the Fathers fell asleep, all things continue as they were from the beginning of the Creation Vers. the 3d. and 4th. this Chapter. And surely if any age hath produced such Scoffers, it is this age wherein so many lewd and lustful persons do abound, who being d. bave d. in their morals endeavour to debauch themselves and others in their intellectuals; who being profane and vicious in their practices, endeavour to throw off all Christian principles; who giving themselves up unto the service of the Devil and their own lusts, to work all uncleanness and wickedness with greediness, that they may have no feeling nor sence of their danger, that they may sin without any remorse and trouble of their Conscience, they endeavour to work themselves unto a perswasion, that the coming of the Lord Jesus to Judge the World is a meer Fable.

4. *Godliness in Principle and Conversation.*

they see that one generation goeth and another cometh, and they would perswade themselves that thus it was always without any sign of the Worlds dissolution, and that thus it will still continue, and that either this world shall never have an end, or at least, when their life is at an end, that there shall then be a total end of them, and that there will be no Resurrection, no day of accounts for them to appear before Christ's Tribunal Seat to be Judg'd and to receive the punishment which they have deserved for their Sins. The Apostle in the following Verses of this Chapter doth

1. Enervate and overthrow the Plea of Scoffers from the Worlds continuance as it is from the beginning of the Creation, by putting them in minde of that which they are willingly ignorant of; namely, the overthrow of the Ungodly World of Old by the Flood, *Vers. 5th. and 6th.*

2. He giveth us to understand, that as certainly as the Old World was drowned with Water, so certainly the Heavens and Earth that now are, are reserved in store, and shall be burned with Fire at the last day of the Judgement and Perdition of the Ungodly, *Vers. 7th.*

3. He shows that however the time between the Promise of Christ's second Coming, and the fulfilling of it might seem long unto us, who measure the length of time according unto our short continuance in the world, unto whom our short and hasty days seem to be the longer and more tedious, because of the many troubles and miseries, which our lives are mingled withall; yet unto the Lord the time is but short, in whose sight *Thousand Years are but as one day.* *Vers. 8.*

4. He letteth us know that *the Lord was not slack* to fulfil his Promise, which in it's time shall be accomplished, but the reason of his deferring his coming and long-suffering towards Sinners, was out of pity towards them, *that they might not perish*, that now they might take some course to avoid their ruine, which at his appearance will be unavoidable, that by his goodness and forbearance they might be moved, and led unto repentance, *vers. 9th.*

5. The Apostle then doth set forth the day of the Lord's second Coming, by the certainty of it, by the suddenness of it, and by the dreadfulnes of it.

First, By the certainty of it, *The day of the Lord will come.* It is appointed, it is promised, and it shall certainly be accomplished.

Secondly, By the suddenness of it, *It will be like a Thief in the Night*, it will be at a time when there is not the least expectation of it.

Thirdly, By the dreadfulnes of it; *The Heavens then shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and it's works shall be burnt up, vers. 10th.* And O the horror of the wicked, when Heaven and Earth shall be on fire about them, and the Lord Jesus shall come in flaming fire, to take vengeance upon them?

6. The use which the Apostle maketh of this Doctrine, concerning the worlds dissolution at the day of Christ's second appearance, is in the Tent, *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all Holy Conversation and Godliness?*

The Doctrine is, *That all these things shall be dissolved.* The use, *Seeing it is so, what manner of per-*

6 *Godliness, in Principle and Conversation.*

sons ought ye to be in all Holy Conversation and Godliness? Where we have a question: What manner of persons ought ye to be? The answer is included in these words: In all Holy Conversation and Godliness, that is ye ought to be persons of Godliness, and of all Holy Conversation; ye ought to be persons of Godliness in regard of the principle of it, and of Godliness in regard of the practice of it in a Holy conversation.

Hence observe.

Doct. That Godliness in Principle and Conversation is a necessary preparative unto the Worlds dissolution, and the escaping of future burnings.

There is a day coming, when time shall have it's conclusion, and the World shall have it's dissolution; when time shall be no more, and the World shall be no more; for the end of time, and the end of the World will be together. As there was a first day, so shall there be a last day, and as certainly as the World was Created by Gods Word at first, so certainly shall it be destroyed by fire at last. I conceive that this dissolution of the World will be, though on the day of Judgement, yet after Christ hath finished the Judgement, and Sentenced all unto their eternal state; when he hath conveyed the righteous unto the Pallace and Mansions, prepared for them in Heaven, where no flame of fire shall be able to enter, and the wicked are left behind upon the Earth full of horreur and trembling, through the apprehensions of that everlasting fire and punishment, which they are unalterably adjudg'd unto; that then the Lord Jesus in his passage with the Saints and Angels, unto the Heaven of Heavens will see this visible world on fire, whilst all the wicked
Men

Men and Women that ever liv'd are in it. *Before his Face, it is said, Heaven and Earth shall flee away, and no more place be found for them, Rev. 20. 11.* When having finished his Judging work upon the white Throne, he shall look to Heaven and Earth, and give the word of command, they shall immediately be set on fire, and melt, and dissolve into nothing, as if they had never been; and no place remain, but the Heaven of Heavens, which is removed above all visible Heavens, where Christ now is in his Glory, and where the Saints shall eternally partake of his Glory; and Hell where Devils and damned Spirits now are, and where the wicked shall be eternally tormented. And first, it may be this fire may begin in the visible Heavens; It is said first, that the Heavens shall pass away with a great noise; It will be a dreadful noise indeed, which the fire in the Heavens above will make, when all the huge and vast Orbes shall burst asunder, and crack to pieces. When they shall with this vehement heat be rolled together like a scroll, and shrivelled into nothing; when all the great Luminaries over our heads, some of which are bigger than the Earth, shall be on fire together, and so melt and consume away; the unframing and dissolving the great Heavens above by the fire will be with great noise and horreur unto the wicked below: this will be accompanied with a dissolving also of the Elements, and setting the whole Earth on Fire, Cities, Houses, Woods, Fields, Mountains, Earth, Air, all will be turned into fire, and the wicked most probably will be in the midst of these flames, until the whole be consumed, but themselves, and thence they shall be conveyed unto the more horrible and unquenchable and eternal

nal burnings of Hell ; what tongue can express ? what heart can conceive the anguish and pain of the Wicked and Ungodly World , at this last day of the world's dissolution and destruction by Fire ?

Use. Seeing then all these things shall be dissolved, what manner of persons ought ye to be in all Holy Conversation and Godliness ! None but such as are Godly persons, and of a Holy Conversation, will escape these future burnings ; therefore I shall in these few sheets presse all of you , who hear or read this little Book , to endeavour the attaining the principle of Godliness, and to live in the practice of Godliness, that so you may be counted worthy to escape those dreadful things, which shall befall the wicked at the day of Christ's second Appearance.

I have in a former Discourse, (concerning *The only Deliverer from wrath to Come, or the way to escape the horrible and eternal burnings of Hell,*) shown that Jesus Christ is this Deliverer , and that it is alone through Faith in his imputed righteousness, that any do share in this Deliverance ; yet least any should pretend they have Faith, and presume that they shall have Deliverance through Christ, whilst they are unholy in their hearts and lives, therefore I have added this discourse, concerning Godliness in Principle and Conversation, which is an inseparable companion, and perpetual consequent of true justifying and saving Faith, without which Faith is dead and will prove altogether ineffectual unto Salvation. Therefore give me leave to exhort and press you to labour after this Godliness, in Principle and Conversation.

1. Labour after a principle of Godliness ; Godliness is begun in regeneration and conversion ; Be perswaded

perswaded to get new hearts, to become new Creatures; be perswaded to labour as *Eph. 4. 22, 23, 24. To put off (as concerning your former conversation) the Old Man; which is corrupt, according to deceitful Lusts, that you may be renewed in the Spirit of your minde, and put on the new Man, which after God is created in righteousness and true Holiness.* It is this only which will denominate you Godly in Truth. And here I shall besides the Motive of the Text spread before you other Motives to quicken you, and give you some directions to guide and help you in your endeavours after Godliness.

M. 1. Consider the excellency of Godliness. Godliness, or a gracious principle is a Jewel, a Jewel of great scarcety in the world, it is very rarely to be found; there are many Men and Women in the world, but few Christians; many Christians, but few Professors; many Professors, but few seriously, and throughly Godly. It is a Jewel of great worth, above all Jewels it is doth most enrich and adorn: Godliness is a shining Beam, which cometh down from the Father of Light; a small rivolet which issueth forth from God, the Fountaine of goodness. It is the beauty and lustre of the Soul, the Image of God in Man, the Divine Nature; It is the new Life of the Soul, the first fruit of eternal happiness, the dawning and budding of everlasting Glory. None are so high-born as the Godly, who are new-born, such are the Seed Royal of Heaven, the begotten of God himself, the Sons and Daughters of the Lord Almighty, *Jam. 1. 19. 2 Cor. 6. 18.* Godly persons are really the most honourable persons, being so neerly related unto the King of Glory, they are the most beautiful persons, being transformed into the

the Image of him who is altogether lovely, and whose beauty is infinite and transcendent: Godly persons (however mean in outward appearance, however despised and vilified by the blind world,) have in truth the greatest worth, and none are so excellently qualified and accomplished as they; they are all glorious within, their Souls have such Robes and Ornaments upon them, as all the external glory which *Salomon* was arrayed withal, is not comparable thereunto. Ungodliness doth degrade, deform, defile, rendereth men more vile then beasts, yea, by it Princes and Nobles become Slaves and Vassals to the Devil: But Godliness doth wipe off filth and deformity, and doth advance Men and Women unto the highest dignity; though persons of the meanest extract in the world, become Nobles and Princes belonging to the Court of Heaven. None are so highly esteemed by God, the King of Heaven and Earth, as the Godly; God doth not esteem any for their wealth, and honour, and worldly dignity, for their parts, and learning, and worldly wisdom (those things without Godliness are set at naught by God,) but Godliness is of high account with him, even in those who are very mean in all other regards; God honours the Godly that honour him, but the Ungodly that dishonour him, are lightly esteemed by him. *1 Sam. 2. 30.* The Angels, those Noble Couriers of Heaven are attendants and ministering Spirits unto, which sheweth the esteem, which they have for such as are Godly, *Heb. 1. 14.* Yea, upon the Earth, also in the dark world Godliness doth cast forth some Beams of brightness, which rendereth it illustrious in the eyes of them that behold it; and that not onely in the eyes of the righteous

reous, (who esteem Godliness in others and themselves too, above all other attainments and enjoyments, and who would rather part with Liberty, Estate, all that they have, and life it self rather than this Jewel;) but also in the eyes of the wicked, who though they have an enmity in their hearts against Godliness, yet they have an esteem in their minds and judgement for it; though they hate it, yet they reverence it; and though they do not endeavour after it, yet they have some admirings of it; and such as do most despise Godliness, and offer despite unto it; in some imminent danger of death, they will readily acknowledge it's excellency, and that incomparably beyond all the fleeting honours, fading pleasures, and uncertain riches of the world; then if not before, they can wish that they were Godly, and they desire with *Balaam* to dye the death of the righteous, *Num. 23. 10. Let me dye the death of the righteous, and let my last end be like his*, and they would give ten thousand worlds, had they the dispose of them, that they might be numbered amongst the Godly at the last day. The excellency then of Godliness should provoke you to endeavour the attainment of it.

M. 2. Consider the necessity of Godliness. It is absolutely and indispensably necessary; It is not necessary that you should be wealthy, but it is necessary that you should be Godly; it is not necessary that you should be great, but it is necessary that you should be good; it is not necessary that your lusts should be satisfied, but it is necessary that your hearts should be purified. All of you must be Godly, Old and Young, High and Low, Rich and Poor, Ministers and People; you must all be Godly for your

your selves; the Oil of the Wise Virgins will not serve the foolish, and the Godliness of others will do you no good at the last day, if you have it not your selves; what good will it do you to see Godly Ministers, and others Godly Christians, enter into the Kingdom of Heaven, and your selves thrust out, and trust down into Hell?

1. Godliness is necessary *Virtute praecepti*, by Vertue of the precept God doth command it, and God doth expect it, the whole course of obedience is included in the precept of Godliness; if you do not obey him in this, you will obey him in nothing, nothing will be accepted by God, but what proceedeth from a sanctified principle, or this principle of Godliness.

2. Godliness is necessary *Virtute medii*, it is a necessary means of avoiding eternal misery, and attaining eternal happiness; though Godliness be not the cause of Salvation, yet it doth always accompany Salvation; and though none are pardoned and delivered from wrath to come for it, (this is only through the merits of Christ,) yet none are pardoned and saved without it; Godliness indeed doth not purchase Heaven, yet it doth lead to Heaven, there being no other way to Life and Glory, but through the narrow path of Godliness, *Matth. 7. 14.* And without Holiness none shall be admitted unto the sight of God' *Neb. 12. 14.* Sinners, you must be Godly, or you will be damn'd, you will be burn'd, and that in the unquenchable flames of Hell; the fire which will burn the World will be dreadful to you, if you be found Ungodly; but the fire of Hell, which will burn your persons everlastingly, will be more dreadful; the broad way of Ungodliness

godliness leadeth to destruction, *Math. 7. 13.* The wages of Sin is Death, *Rom. 6. 23.* And that not only Temporal Death, but also Eternal. Sinners, stay a little and think whither you are running so fast, you are tumbling apace down Hill; O think and assure your selves, that the bottomless pit of Hell doth lye at the foot of the Hill of Sin; you are swimming along the Stream of sinful lusts and affections, O think whither this Stream will carry you, even to the Ocean of Gods Wrath; and ere long will certainly let you fall into those burning streams of Fire and Brimstone, which the breath of God will kindle, and which no Art nor Power of Men or Devils shall be able to extinguish for ever. If you do not deny Ungodliness and Worldly lusts, and attain unto true Godliness, Devils may assoon come forth of Hell, and break the everlasting Chains of Darkness, with which God hath bound them, as you avoid and escape those everlasting torments, which with them God hath prepared for you in Hell. And what do you think now, is not Godliness necessary? Water is not more necessary to quench fire, Food and Clothes are not more necessary to keep from starving, than Godliness is necessary to keep from everlasting burnings, and those future miseries, which no Tongue can express the dreadfulnes of. Moreover, if you would be happy, you must be Godly; if you would please God here, and if you would see and enjoy God hereafter in Glory; you must of necessity be Holy and Religious. There is a Crown and Robes, and a weight of Glory prepared in Heaven; there are Mansions and Treasures, and overflowing Rivers of unconceivable joys and pleasures at the right hand of God, but these are prepared for

for none but those that are godly. Let the necessity of godliness then prevail with you to endeavor after it.

M. 3. Consider the *usefulness of Godliness*. Godliness is useful unto all persons; it is useful to Magistrates that they may rule well; it is useful unto Ministers, that they may Preach well; it is useful unto people that they may hear and pray and live well. Godliness is useful for all things, having promise of the life that now is, and that which is to come. *1 Tim. 4. 8.* All the Promises of the Covenant of Temporal, Spiritual, and Eternal good things; all the Privileges of the Gospel Election, Justification, Adoption, free access unto the Throne of Grace, the guard of Angels; the Teachings and Assistance of the Spirit, a Title to the Heavenly Inheritance, and the like; they all belong unto the Godly, and to none but such as are Godly. Godliness is useful at all times in prosperity to ballance the heart, that you may not be puffed up; in adversity to hearten the heart; that you may not be cast down; in fullness that you may not forget God, in want that you may not distrust him; in life, that you may attain the end of life, namely, the glorifying of God; at Death that you may attain the end of Faith, namely the enjoyment of God.

M. 4. Consider the *Peace of Godliness*. *Psal. 119. 165.* Great peace have they which love thy Law, and nothing shall offend them. Such are godly indeed as love God's Law, upon whose hearts the Law is written; who love and delight in the Law of God after their inner man, *Rom. 7. 22.* And such have great peace, they have peace with God, their sins are forgiven them, and instead of God's displeasure, they have an Interest in his favour and love, which is ten thousand

thousand times better than life it self; and they have peace in their own Consciences, at least the foundation of that peace which is establishing, and surpassing all understanding, *Phil. 4. 7.* When the godly have tribulation in the World, they have peace in Christ, *John 16. 33.* When they are persecuted and afflicted, yet they are not offended like Hypocrites, neither is their peace disturbed hereby. Ungodly persons may have a carnal security, Hypocrites may have a false peace, only such as truly godly have a true well-grounded peace.

M. 5. Consider the *sweetness of Godliness.* There is no true solid comfort to be found in the breasts of any living, except it be of those that are sincerely Religious; Others may have carnal joy, they only have Spiritual; others may have Earthly joy, they only have Heavenly; others may have joy in the Creatures, they only have joy in the Lord; the joy of the wicked is Sensual, Brutish, Devilish, it is short, flashy, thin, empty, and it goes off with a bitter reflexion; but the joy of the godly is pure, solid, durable, leaveth a sweet relish behind it, and is the beginning of eternal joy; there is no such sweetness and delight to be found, as that which the Godly have in the light of God's Countenance, the sense of God's Love, the influence of God's Spirit, Communion with God in his Ordinances here, and the hopes of enjoying God in his Kingdom hereafter. The godly alone have the joys of the Holy Ghost, which are unspeakable, and full of glory, *Rom. 14. 17.*
1 Pet. 1. 8.

M. 6. Consider the *possibility of attaining Godliness.* If it were impossible to get it, you might be discouraged in your endeavours after it, but as you must

must have it, so you may have it; as mean and vile as any of you, have attained it, and why may not you? you are called to it, you have proffers of it, you have opportunities for the getting it; and let me tell you, if you do sincerely desire it, and diligently seek after it, you shall certainly attain unto it. Thus far the Motives.

The next thing is to give you Directions, to guide and help you in your endeavours after Godliness.

1. *Examine your selves concerning your Spiritual estate, 2 Cor. 13. 5. Examine your selves whether ye be in the Faith, prove your own selves.* If you mistake your estate, and apprehend that you are in the Faith, and have a principle of Godliness within you, when you are indeed in a state of nature and unbelief, nothing is likely to hinder more effectually the attaining of it. Godliness doth not come by propagation, nor by education, nor by imputation, but by infusion; it is not a work of nature, but a work of Gods Spirit; you may have godly Parents, and yet your selves be Ungodly; you may have your nature restrained, and yet not have your nature changed; you may have many moral vertues, and make a profession of Religion, and yet be without saving grace, and true Godliness; there is a great difference between civility and morality, formality and hypocrysie; and true Godliness; there are many nominal Christians, which are not real Christians; many Christians that have a form of godliness, who are without the power of it; Examine therefore, and prove your own selves. Such are godly, as have a principle of grace and Spiritual life infused into them by the Spirit of God in their regeneration, *John 3. 5. 6. 7. 8. 21. 25.* Such as are non-conformists

to the World and it's sinful practices; as are transformed after the Image of God in their hearts and affections; and as are reformed in their Lives and Conversations. *Rom. 12. 2.* If you be such as the Apostle describeth, *Eph. 2. 1, 2, 3.* *Who are dead in Sins and Trespases, who walk according to the course of the World, according to the Prince of the Power of that Air, the Spirit that worketh in the Children of disobedience, having your conversation in the lusts of the Flesh, fulfilling the desires of the Flesh, and of the mind,* or such as are described, *Tit. 3. 3.* *Who are foolish; disobedient, deceived, serving divers lusts and pleasures living in malice and envy, or any other course of wickedness;* you may know assuredly, that for the present you are Ungodly; the first step to the attainment of godliness, is a clear and thorow conviction that you are without godliness.

2. Labour for a sense of the danger of Ungodliness, whilst you are Ungodly, you are in continual danger of unavoidable, unspeakable, unsupportable and eternal ruine and destruction in Hell; no condemned Malefactor is in more danger of being hang'd, than you whilst ungodly, who are condemned to burn in everlasting Fire, *John 3. 18.* *Mark. 9. 43, 44.* If death seiseth upon you whilst you are ungodly, you are lost irrecoverably; O think seriously, and think often that death hath you in pursuit every day, that Death may be very near, even ready to knock at your door; the next meat which you eat, may breed a disease within you, which shall soon put a conclusion to your days; the next time you go forth of your doors, some sudden and unexpected casualty may befall you and; quickly cut aunder the thred of your lives. the next Sin you commit

may be the finishing sin, which shall bring forth Death, *1am. 1. 15.* And then think that your bodies shall not sooner be conveyed by your friends unto the pit of the grave, than your souls having received their doom from God, shall be drag'd by Devils unto the bottomless pit of Hell. Labour for an awakened Spirit through sense of your danger, whilst you are in an unconverted state.

3. Get a sense of Sin, not only as it is like to bring ruine upon your selves, but also as it is displeasing and dishonourable unto God; think whilst you are are ungodly, that you sin in every thing you do, yea, that do nothing else but sin against God; for whatever doth not proceed from a Sanctified principle is sinful; and therefore you being without this principle, all your actions must needs be transgressions. Think how highly God is offended with sin; think of the nature of your sins, the number of your sins, and the aggravations of your sins; think how your hearts have been defiled with your lusts, & how God hath been dishonoured; think of the Majesty, Power, Justice, and Holiness of God, whom by your sins you have affronted, and let this cause you to fear; and think of the mercy, grace, goodness, and loving kindness of God, whom you have displeased by your sins, and let this cause you to grieve. I would advise that you would call your selves to an account for your sins, so far as you can remember, and make a Catalogue of your sins, with all their heinous circumstances; you may do it, if it be convenient, with your Pens, at least in your mind; and then spread the black Catalogue, before the Lord in humble confessions, begging that the Lord would work your hearts unto godly sorrow, that God would

would break your heart for them, and from them.

4. Labour for a sense of your need of Christ, not only to deliver you from the guilt of sin, but also to deliver you from the power of it; not only to save you, but also to Sanctifie you; be sensible of your need, not only of Christ's imputed righteousness, that you may be pardoned and accepted as perfectly righteousness, but also of his imparted righteousness, that you may be made in some measure inherently righteous. Look upon Christ not only, as the example and Pattern of godliness, but also as the root and spring of it; be perswaded of the truth and endeavour, fully to understand the meaning of that Scripture, *Col. 1. 19. It hath pleased the Father, that in him all fulness should dwell*, that there is not only fulness of sufficiency in Christ for himself, but also fulness of redundancy for us; that he is a full overflowing, and ever flowing Fountain of all sorts of supplies for us; be perswaded that there is not only fulness of merit in Christ for your justification, but also that there is fulness of Spirit and Grace in Christ for our Sanctification, be perswaded that all Spiritual Light and Life, it is derived from Jesus Christ, *Eph. 5. 14. Awake thou that sleepest and arise from the Dead, and Christ shall give the Light. And John 5. 21. The Son quickneth whom he will.* Be perswaded that it is only through Faith in Christ, that you can have an Interest in Christ, and share in any of those benefits, which he hath purchased, or doth convey; that it is through Faith in Christ, not only that the person is justified, but also that the heart is purified, *Act. 15. 9.* Be sensible then of your need of Christ, and your need also of Faith to

joine you unto Christ, that you may be quickned and renewed by him.

5 Acquaint your selves well with the Promises of the Covenant of Grace, and particularly those of renovation, of putting a new principle into us, of Gods working the first grace, such as *Jer. 31. 33. This is the Covenant that I will make with the House of Israel, after those days saith the Lord, I will put my Law in their inward parts, & write it in their hearts, &c. Ezek. 36-25, 26, 27. Then will I sprinkle clean water upon you, and you shall be clean; from all your filthiness, and all your Idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and give you a heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them. Such as are ungodly, may have encouragement to come unto Christ, and lay hold on his righteousness, whereby the ungodly are justified, Rom. 4. 5. And such as are graceless may have encouragement to come unto God through Christ, and lay hold on the Promise of working the first grace, of giving a new heart, whereby they may be regenerated; and though you cannot do this of your selves, yet in your endeavour it is that the Lord by his Spirit doth work.*

6. With your application of the Promises of the Covenant, which God hath made through Christ on his part, you must give up your selves in Covenant unto God on your part. Make choice of God for your God and Father; of Christ for your Advocate and Saviour, your Lord and Husband; of the Spirit for your Sanctifier and Comforter; of the Word
for

for the rule of your Faith and Life ; of Heaven for your Treasure and Portion for ever ; and dedicate your selves fully and freely, Soul and Body unto the use and service of the Lord, resolving in the strength of the Lord, to live no longer to your selves, and to fulfil the desires of your flesh, but to live to, and glorifie God with your Bodies and Spirits, which are Gods, *Rom. 6. 13. 1 Cor. 6. 20.*

7. If you would attain this principle of godliness have no longer intimate fellowship with your former ungodly companions, but associate your selves with them that fear the Lord, *2 Cor. 6. 17. Wherefore come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you. Psal. 119. 63. I am a companion of them that fear thee, and of them, that keep thy precepts.* Ungodly companions will be inticing you to continue in, or return unto your former ungodly practices; but the godly will be perswading and encouraging of you, by arguments, their example and experiences to come into the ways of God.

8. Attend upon the Preaching of the Word, which is an Ordinance of Gods appointment and institution, for the working grace in the hearts of the ungodly, *1 Cor. 1. 21.* Whilst Ministers are scattering the Seed of the Word, God may cast in the Seed of grace into your hearts: you may bring dark minds to a Sermon, and there have them enlightened; you may bring hard hearts, and there have them softened; you may come to the Word, under the power of Sin and Satan, and there be rescued and delivered; and by the power of the Spirit with the Word, have a gracious change wrought in you.

9. Apply your selves unto God in Prayer, and

22 *Godliness, in Principle and Conversation.*

that ever day ; confess your sins and cry for pardoning mercy and renewing grace , and take no denial ; though you cannot pray as well as you would , yet pray as well as you can , and as God in your endeavours shall enable you ; and though at first you cannot pray with grace , pray for it , and that God would give you a Spirit of grace and supplication , and when you feel the Spirit moving , do not quench , but be ready to close with it's motions.

10. In the use of all means for the attaining of godliness , use your uttermost diligence , *strive to enter in at the strait Gate, Luke 13. 24.* Yield not to the indisposition and opposition of your own hearts ; hearken not unto Satans temptations ; Watch, Wrestle, Fight, take Heaven by storm.

11. And lastly , what you do let it be without any further delay. Look upon the present time as the acceptable , and this day to be the day of Salvation ; the past time is gone and irrecoverable ; the future time is uncertain ; the morrow may never come to you ; you may be in Eternity before you are a day older ; Therefore to day , whilst it is called to day , hearken unto Gods Voice , accept of Gods Son , entertain Gods Spirit , break off your sins , and deliver up your selves unto the obedience of the Gospel , and do not harden your hearts any longer through the deceitfulness of sin , *Heb. 3. 13.*

2. The second branch of the exhortation is , having attained the principle of godliness ; live in the practice of godliness. *Exercise your selves unto Godliness , as 1 Tim. 4. 7. Live Godly in this present World, Tit. 2. 12.* Let your godliness show it self in all Holy Conversation , as in the Text. And here I shall shew wherein you must practice godliness ; then add

add some Motives. Lastly, Conclude all with a few directions.

Quest. Wherein must we practice godliness?

Ans. This must be done in regard of the duties of of Gods immediate Worship; in regard of your works of Mercy; in regard of your natural actions; in regard of your recreations; and in regard of the works of your particular Callings.

First, In regard of the duties of Gods immediate Worship, you must practice godliness in your worshipping God more publickly in the assemblies of of Gods people; more privately in your Families. and more secretly in your Closets. In the exercise of all moral vertues, in all conditions, places, companies, times, and in all relations.

First, You must practice godliness in your publick Worship, in your right use of, and attendance upon publick Ordinances, such as hearing the Word, prayer unto God, praising of God, receiving the Sacrament, and the like.

I. Practice godliness in hearing the Word, which God hath appointed to be the means, not onely of conversion, but also of edification, and preparation o yon, for the Heavenly Inheritance, *Act. 20. 32.*

And now Bretheren I commend you unto God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance amongst all them that are Sanctified. And if you would hear the Word aright so as to receive benefit by it, you must hear it with preparation, with reverence, with attention, with Faith, with affection, and follow it with a futable conversation.

1. Hear the Word with preparation; take heed that you come not rushing into Gods presence, to

24 *Godliness, in Principle and Conversation.*

hear his Word, as the Horse rusheth into the Battel ; that you come not reeking with worldly and filthy affections ; that you come not dissembling and making a show to hear , without any resolution to do ; that you come not either despising of some instruments which deliver the Word, because of their meanness ; or magnifying and expecting too much from other instruments , because of their fame and powerfulness. But take the direction of *Solomon Eccl.*

5. 1. Keep thy foot when thou goest into the House of God.

And of the Apostle, *1 Pet. 2. 12. Wherefore laying aside all malice, guile, hypocrisies, envies, evil speakings, as new born Babes, desire the sincere Milk of the Word, that you may grow thereby.*

Before you come to hear endeavour to lay aside, all such thoughts and affections as may disturb you ; resolve to yield obedience , to whatever the Lord in his Word shall command you, and look up to the Lord to assist and direct Ministers in Preaching to you , and to accompany his Word with his blessing , through which it will become powerful , and without which it will be ineffectual, whoever the Preacher be.

2. Hear the Word with reverence, remembering that it is the Word of God, and that Word whereby you shall be judg'd at the last day , *John 12. 48.* Remembering that God himself is present whilst you are hearing, even that God who is infinitely Holy and jealous, as well as infinitely good and gracious, and therefore you should hear with reverence and godly fear, *Heb. 12. 28. 29.* You should tremble at Gods presence, and tremble at God's Word, for unto such doth God look with the most favourable eye, *Isa. 66 2. To this Man will I look, even to him that is poor, & of a contrite spirit, and trembleth at my Word.*

3. Hear the Word with attention : hear as for

your lives, as for the life of your Souls; attend as if the Lord Jesus himself did Preach unto you, for he doth indeed Preach by his Word and Spirit in his Ministers, who are his Embassadors and Representatives, and therefore he telleth them, *Luke 10. 16. He that heareth you heareth me.* Whilst Lydia attended to the Word which was Preached by Paul, the Lord opened her heart, *Act. 16. 14.* Whilst you are attending upon the Word, God may unlock and open your heart by his Spirit, and give you such refreshing discoveries of himself, and of his Love, as shall fill your hearts with unspeakable joy.

4 Hear the Word with Faith: believe that it is in Truth the Word of God, and therefore assent unto all the Doctrines of the Word as infallibly true; and rest in the Promises of the Word as infallibly sure: it is through Faith that the Word doth effectually work Grace, Peace, Joy, and the like in the heart, *1 Thess. 2. 13.* *For this cause thank we God without ceasing, that when ye received the Word which ye heard of us, ye received it not as the Word of Man, but (as it is in truth) the Word of God, which worketh effectually also in you that believe.* And the Apostle giveth the reason why the Word doth not profit, namely, because it is not mixed with Faith in them that hear it, *Heb. 4. 2.*

5. Hear the word with affection, see the affections of David to the Word, *Psal. 119.* throughout, *Vers. 82. Mine eyes fail for thy Word, Vers. 131. I opened my mouth and panted, for I longed for thy Commandments, Vers. 23. My Soul breaketh for the longing it hath unto thy Judgements at all times, Vers. 163. Thy Law do I love. Vers. 159. Consider, how I love thy precepts. Vers. 97. O how I love thy*

26 *Godliness, in Principle and Conversation.*

thy Law ! Ver. 167. My Soul hath kept thy Testimonies, and I love them exceedingly. Vers. 167. I will delight my self in thy Statutes. Vers. 24. Thy Testimonies are my delight and my Consellours. Ver. 103. How sweet are thy Words unto my taste ! yea, sweeter then Honey to my mouth. Vers. 72. The Law of thy mouth is better to me than thousands of Gold and Silver. Vers. 111. Thy Testimonies have I taken as an Heritage for ever, for they are the rejoycing of my heart. Vers. 162. I rejoyce at thy Word as one that findeth great spoil. Labour for the like affections in hearing of the Word ; labour that your hearts may be warm, yea, burn within you , whilst the Scriptures are opened unto you, as Luke 24. 32. See the danger of hearing the Word without love and futable affection , 2 Thess. 2. 10, 11, 12. Because they received not the love of the truth, that they may be Saved; for this cause God shall send them strong delusion; that they should believe a lye, that they all might be damned, who believed not the truth but had pleasure in unrighteousness.

8. Follow your hearing of the Word with a futable conversation , be as those Luke 8. 15. *Which in an honest and good heart having heard the Word, keep it, and bring forth fruit with patience. Let your hearts be cast into the mould of the Word, and let your lives be ordered according to the rule of it. Gal. 6. 16. As many as walk according to this rule , peace be on them and mercy.*

Secondly, Practice godliness in prayer unto God, which is another chief part of the Worship, which is due unto God ; as you are God's Creatures and Subjects, you ought to pray, especially as you are God's Children ; and it is no less your Priviledge than your duty , that you may have free access through

through Christ unto the Throne of Grace, *Eph. 2. 18. Eph. 3. 12. Heb. 4. 16.* And if you would pray aright, so as to have your prayers accepted and answered, you must pray with sincerity, with humility, with faith, with fervency, with importunity, and with perseverance, waiting upon the Lord also with patience for an answer.

1. Pray with sincerity, *Heb. 10. 22. Let us draw near with a true heart.* Be not like the hypocrites, spoken of by our Saviour, *Matt. 6. 5. Who pray that they may be seen of Men*; or as those, *Matt. 23. 14. Who for a pretence make long prayers.* The former who pray out of vain glory, and that they may receive praise from men, our Saviour telleth us, *They have their reward*; and the later who carry on some covetous, or other wicked design by their prayers, that they shall receive the greater damnation. Be sincere therefore, endeavour in your prayers to approve your selves unto God, let your design be Gods glory; seek in your prayers Gods favour and grace, communion with him, supplies from him, and all with a sincere respect unto his glory, as well as your own truest good.

2. Pray with humility; *God beareth the desire of the humble, Psal. 10. 17.* When God looketh upon the proud a far off, he hath a respect unto the lowly, *Psa. 138. 9. Be clothed therefore with Humility*, as the Apostle exhorts, *1 Pet. 5. 5.* when your appear before the highest Majesty in this duty of Prayer. Make confession of the sin of your nature, the sins of your hearts, and lives with humility, grief, shame, and self abhorrency; throw your selves down at Gods feet, and loath your selves in his sight, say with *Abraham, we are but dust and ashes, Gen. 18. 27.*

With

28 *Godliness in Principle and Conversation.*

With *Jacob*, we are not worthy of the least of all thy Mercies. *Gen.* 32. 10. With *Job*, We abhor our selves, *Job* 42. 6. With *David*, so foolish were we and ignorant, even like Beasts before thee, *Psal.* 73. 22. With *Agur*, We are brutish, and have not the understanding of Men *Prov.* 30. 2.

3. Pray with Faith; by Faith make use of the name and Mediation of Christ in your prayers unto God, *John* 14. 13. *Whatsoever ye shall ask of the Father in my Name, I will do it that the Father may be glorified in the Son.* By Faith apply and urge the Promises, which God hath made to prayer, & which God hath made unto Faith, *Matth.* 7. 7. *Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you, Jam.* 5. 6. If any of you lack Wisdom, and the like may be said of any other grace or good thing, which God hath promised, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given unto him; but let him ask in Faith, &c. *Matth.* 21. 22. *Whatsoever ye shall ask in prayer, believing ye shall receive.* And therefore you have encouragement to draw neer with full assurance of Faith, *Heb.* 10. 22. Labour for a true understanding of the meaning of the Promises, and you may accordingly with confidence apply and plead them at the Throne of Grace.

4. Pray with fervency; *Jam.* 5. 16. *The effectually fervent prayer of the righteous man availeth much.* Look to it that you be righteous through Christ's imputed and imparted righteousness, for first the person is accepted, and then the service; and look to it that your prayers be fervent, the fervent prayer is the effectual and prevailing prayer; let not your petitions freeze, as it were, between your Lips; provoke

voke not God to deny you by the coldness and indifferency of your Spirits in asking; labour to stir up your selves unto frevency if you feel your hearts lukewarm, and cry to God for the breathings of his Spirit, to enkindle and blow up your affections into a flame.

5. Pray with importunity; knock importunately at the door of Mercy, and resolve there to lye; and there to cry untill you have an answer; wrestle with God at the Throne of Grace, hang about his arm, and resolve not to let him go without a blessing: fill your mouths with Arguments, and importunately plead with him, his Glory, his Power, his Love, his Word, his Truth, his Sons Blood and intercession, your need, and the like, and resolve to take no denial; and if you will not be denied, you shall not be denied; importunity will prevail, when nothing else will do it: see the encouragement to importunity in three places, which would be too large to recite, but I desire you would read and consider them, *Luke 11. 5, 6, 7, 8, 9, &c. Luke 18. 1. 2, 3, 4, 5, 6, 7, 8. Matth. 15. 22, 23, 24, 25, 26, 27, 28.*

6. Lastly, Add unto your prayer perseverance, continue in the duty against all opposition and discouragement; and wait patiently upon the Lord in the diligent use of all other means, that you may in Gods time, which is the best time; and in Gods way, which is the best way; and in Gods measure, which is the fittest for you, obtain the things, which you pray for, take the direction of the Apostle, *Eph. 6. 18. Praying always with all Prayer and Supplication in the Spirit, watching thereunto with all perseverance.* And the example of the Prophet, *Mic. 7. 7. Therefore*

fore I will look unto the Lord; I will wait for the God of my Salvation, my God will bear me.

Thirdly, Practice godliness in praising of God, Psal. 147. 1. Praise ye the Lord, for it is good to sing praises unto our God, for it is pleasant, and praise is comely. Eph. 5. 19. 20. Speaking to your selves in Psalms and Hymns, and Spiritual Songs, singing and making Melody in your hearts unto the Lord: giving thanks always for all things unto God and the Father, in in the Name of our Lord Jesus Christ. Speak forth Gods Praise, mingling your prayers with thanksgivings, Philip. 4. 6. Be careful for nothing, but in every thing by Prayer and Supplication, with thanksgiving let your requests be made known unto God. Sing forth Gods praises with Psalms, Psal. 81. 1. 2. Sing aloud unto God our strength, make a joyful noise, take a Psalm, &c. Shew forth Gods praise in your lives, 1 Pet. 2. 9. That ye should shew forth the praise of him who hath called you out of darkness into his marvellous Light. Praise the Lord with admiration, with love, joy, and all futable affection; and offer up your Sacrifice of praise with the hand of Faith in the Name of Christ, Heb. 13. 15. By him therefore let us offer the Sacrifice of Praise unto God continually, that is the fruit of our Lips giving thanks to his Name.

Fourthly, Practice Godliness in your attendance upon the Lords Table, and there receive the Sacrament of the Lords Supper. This is one great command which the Lord left behind a little before his Death: Do this in Remembrance of me, 1 Cor. 11. 24. and though all are not presently fit for the Lords Table, the Bread there belonging unto none but Children; yet it is the duty of all to prepare without any delay, and so to come to this Table. The
Sacra-

Sacrament of the Lords Supper, is an Ordinance of the closest and sweetest communion with Christ of any other, and there many Christians can say, they have been most enlarged and comforted.

1. Before you come to the Lords Table, Prepare, 1 Cor. 11. 28. *Let a Man examine himself, and so let him eat of that Bread and Drink of that Cup.* Examine your selves in reference unto your state, whether you be in a state of grace; and though you have not assurance of a gracious charge, yet if you find there is a great change in your heart and life, and you hope it is true, though hopes are mingled with fears, you may come, and possibly gain such evidences as you never had before. Examine your selves as to your graces, your knowledge of Christ, and the nature and use of this ordinance; your sincere desires after Christ and his righteousness; your Faith to apply Christ; the sincerity, and supremacy of your love; the truth and firmness of your resolutions, to give up your selves in Covenant to the Lord, and for the future to Dedicate your selves wholly to his Service. Examine your selves as to your sins, search what those sins are, your hearts are most addicted unto; and labour to drag them to the Cross of Christ, that they may be Crucified and subdued. Moreover, before you approach this Table, read and consider how, and for whom, and for what end Christ dyed, and labour to get your hearts suitably affected; and be sure you neglect not prayer unto God before, that he would give you the Wedding-Garment, even the white Robes of his Sons righteousness, that he would help you by his Spirit, and bring your hearts into frame, that you may have your affections upon the wing, and all your graces drawn

drawn forth into powerful exercise.

2. When you are at the Table of the Lord, take heed that your thoughts and hearts do not wander; let the gesture of your bodies be reverent, even according to the example of the Apostles at the first institution of this Ordinance; and when our Lord was with them, and that was the Table posture of sitting: but chiefly look to your hearts, let your apprehensions and affections be suitable unto the representations which you there have before you; labour to discern the Lords body, and that your hearts may be ravished with the Lords Beauty and Love. When you see the Bread broken, and the Wine poured forth, think how Christ's body was broken, and his Blood shed, and let this affect you with the inward bleeding and grief for your sins, which were the cause. When you see Christ's death represented, and think what full satisfaction he hath hereby given to Gods Justice for your sins, and what grace and glory also he hath hereby purchased; let this call forth your desires after Christ and his righteousness; let it encourage your Faith to apply him, & the Promises of Pardon & life through him; let his love draw forth yours, and since he hath given for you, and to you himself, do you give to him your hearts; labour for a warm love to him, whose love to you was hotter than fire, which no water could quench; and which was stronger than Death, and which Death it self could not extinguish: let your love also be drawn forth unto all ye fellow members of the same body, whereof Christ is the Head; and let your love express it self in your joy, and your joy in your thankfulness, & your thankfulness in your self dedication.

3. After you come from the Table of the Lord.

If in looking back upon the carriage of your heart, you find that it hath been quite out of frame, straitened, hard, cold, and God at a distance: Labour to find out the cause, surely it hath been some sin, either of omission or commission; having found it, out-mourn for it; make confession of it; be earnest in prayer for pardon; resolve in the strength of the Lord to take more pains in preparation against the next time, and to wait still upon the Lord untill he be found; and for the present make fresh application of the Death of Jesus Christ, and by after-pains you may attain that benefit by the Sacrament, after the receiving, which you could not get in the receiving. If your heart hath been in a good frame melted, warmed, enlarged, refreshed, and God neer; Labour to retain the sense and relish of this sweetness as long as you can; be exceedingly thankful unto God for the kind expressions of his love; be watchful against Pride, resting in enlargements, and all temptations to sin, which the Devil will eagerly urge you with. Be the more frequent and fervent in prayer; draw vertue and strength from Christ's death, to mortifie corruption, and resist temptations; walk the more closely with God; keep Covenant, live up to your obligations; long for another opportunity of coming to the Lords Table; especially long for the second coming of Christ, when he will receive you into his Fathers House, to eat and drink with him at his Table in his Kingdom, where you shall fully enjoy him, and eternally live with him. And thus concerning the of practice of godliness in publick worship.

Secondly, Practice godliness in your worshipping of God more privately in your Families; you that

34 *Godliness in Principle and Conversation*

are Masters and Governours of Families; whatever profession of Religion you make, yet if you do not practice godliness in your Houses, and set up the worship of God in your Families, your profession is vain; the Lord expresseth his confidence concerning *Abraham*, as a thing which he did require; and was well-pleasing unto him. *Gen. 18. 19. I know him that he will command his Children, and his Household after him, and they shall keep the way of the Lord.* And the Command is expresse, *Deut. 6. 6, 7. And these words which I command thee this day, shall be in thine heart; add thou shalt teach them diligently unto thy Children, and thou shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up.* And Fathers are required, *Eph. 6. 4. To bring up their Children in the nurture and admonition of the Lord.*

You that are Masters of Families, instruct your Children and Servants in the Principles of Religion, teach them their Catechisms, by teaching others, you may the better learn your selves. Read some portion of the Scripture every day in your Families, and pray in your Families with them, and for them, remember God hath threatned, *Jer. 10. 25. To pour out his fury on the Families which call not on his Name.* I know some will be ready to excuse themselves with their inability to pray; but if you use to pray in secret, and look up to the Lord for his help, and study your sins, and wants, and the Word of God, and accustom your selves to pray by degrees you will gain expertness, and the Lord will give you assistance; why should your Families be like the Families of Heathens? And you that are under government in Families; be willing to join in Familie worship

worship, be diligent in learning, and ready to give an account of the principles of Religion, and what you remember of the Word which you hear.

Thirdly, Practice Godliness in your secret worship of God. Retire every day from all company into some secret place, and there look into the secret corners of your heart; search for sin that you may confess it, and get it fortified, search for Grace that you may attain some evidence of it's truth, and be thankful for it, and get it strengthened. Look into the Word, and search the Scriptures, that you may understand the secrets of Gods will. Meditate in secret upon Gods works and words. And be sure you keep a constant and daily course of secret prayer, pour out your hearts before the Lord in secret every day, see *Matth. 6. 6. But thou when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father which seeth in secret, himself shall reward thee openly.* Thus concerning the practice of Godliness, in regard of Gods immediate worship.

Secondly, Practice Godliness, in regard of your works of Mercy, See *Jam. 1. 17. Pure Religion and undefiled before God, and the Father is this to visit the Fatherless, and the Widows in their affliction.* Whatever show there be of worshipping God, and of zeal for the purest worship; whatever pretence of Faith in Jesus Christ, and of love to God; yet if there be no works of Mercy, if there be no pitying and helping of others in misery, I dare affirm there is no true godliness, that neither your faith nor love is true, and it is impossible that such should attain Salvation. The Apostle is plain and expreis, *Jam.*

2. 14, 15, 16, 17. *What doth it profit my Bretheren though a man say he hath Faith, and have not works? can Faith save him? If a Brother or Sister be naked, and destitute of daily food, and of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding you give them not those things, which are needful to the body; what doth it profit? Even so Faith, if it have not works is dead being alone. And the Apostle John telleth us, 1 John. 3. 17. Who so hath this worlds goods, and seeth his Brother hath need, and shutteth up his Bowels of compassion from him, how dwelleth the love of God in him? So that without works of mercy as your pretence of faith and love doth not profit others, so neither will it profit your selves; and see the threatning, Jam. 2. 13. He shall have Judgement without mercy, that hath shewed no mercy. And our Saviour at his appearance to Judgement, will particularly Sentence those to everlasting fire, that do not relieve him in his distressed members. Matth. 25. 40, 41. Therefore practice godliness in works of mercy, and this you most do.*

1. *With simplicity, and a sincere respect unto Gods Glory, Rom. 12. 8. Let him that giveth, do it with simplicity; what you do in this kind, let it not be with ostentation, and out of vain glory; take the direction of our Saviour, Matth. 6. 1, 2, 3, 4. Take heed that ye do not your Alms before men to be seen of them, otherwise ye have no reward of your Father, which is in Heaven; therefore when thou doest thine Alms, do not sound a Trumpet before thee as the Hypocrites, that they may have glory of men, verily I say they have their reward; but let not thy right hand know what thy left hand doth; that thine Alms may be in secret, and thy Father which seeth in secret himself shall reward*

reward thee openly. Let your Alms be as secret as may be for the most part, except when by more opennesse you may be an example unto, and quicken others; and always have a single aim at Gods glory, that when you suffer others to see your good works, it may be that they may glorifie your Father which is in Heaven, *Matth. 5. 16.*

2. Shew mercy with compassion; pittie others in affliction, as if your selves were in their condition, especially those which are fellow-members of the same mystical body. *Heb. 13. 3. Remember them which are in bonds as bound with them, and them which suffer adversity, as being your selves also in the body.* Be not rough towards the poor, and imbitter to them that which you give by your insulting and upbraiding language; but be kind and tender-hearted to them, as well as liberal and open handed, *Col. 3. 12. Put on (as the elect of God) Bowels of mercies.*

3. Shew mercy with chearfulness, *Rom. 12. 8. He that sheweth mercy, let him do it with chearfulness. 2 Cor. 9. 7. Every man as he hath purposed in his own heart, so let him give, not grudgingly or of necessity; for God loveth a chearful giver.*

Look upon your selves as but Stewards of the Lord, that the Lord is the Supream owner of all that you have, and to him you must given an account; and that what you can spare to the poor, especially the distressed members of Christ is their due, and that you are bound by vertue of your Masters command to give to them; Yea, that you ought to straited your selves in superfluities, when many of Christs Members do want necessities. Look upon it as a priviledge, to have ability and opportunity to relieve others that want, and if you have a heart to do it,

that this is a more unspeakable gift to you, than what you do contribute to the poor is to them, as 2 Cor. 9. 19. Because what you thus lay out, you lay up, and you will find the return of it, when all that you have besides hath taken the wing, and is fled out of your sight, and therefore let this quicken you to sow bountifully, as you desire to reap bountifully, 2. Cor. 9. 6. The reward promised is most sure, and more than a thousand fold.

Thirdly, Practice Godliness, in regard of your natural actions, in your eating, drinking, sleeping, and the use of any creature comforts; be not like the Horse or the Swine that have no reason; be not like sensual luxurious Sinners, more brutish than these, that have no Religion; but let Godliness have an influence, even upon these actions and regulate your affections in your use of every thing, which is the object of sense; take heed of inordinate desires after these things, of inordinate cares about these things, of inordinate love for these things, of inordinate delight in these things, and of all excess and intemperancy in the use of these things; let Religion restrain the extravagancy of your sensual appetites and subdue the inordinate workings of your carnal affections; you may eat and drink and the like for necessity, and something for delight; but take heed of exceeding the bounds; take heed you do nothing for the gratifying of lusts; take heed that in the use of these things you do not abuse them, and your selves by them, and hereby dishonour God; what you do, let it be by rule, and let the rule be God's Word, and let your end be God's glory according to that of the Apostle, 1 Cor. 10. 31. *Whether*

that therefore ye eat and drink, or whatsoever ye do, do all to the glory of God.

Fourthly, Practice Godliness in regard of your recreations; which that you may do, you must look to it that your recreations either of body or mind are such as are lawful in themselves, as also that they be of good report, and inoffensive unto the generality of sober Christians; therefore forbear being either Actors or Spectators of Stage-plays; Be not present at Cock-fightings, or Bear-batings; Forbear Cards and Dices; And in those recreations that are lawful, take heed of spending too much time; take heed that they do not steal away any of that love and delight which doth belong unto God; and make use of them with a sincere respect unto the glory of God, that your bodies being exercised, or your minds refreshed by them, you may be the more fitted for Gods service.

Fifthly, Practice Godliness, in regard of the works of your particular Callings, in your Buying, Selling, all your Commerce one with another, and the particular wayes, which you have of gaining your livelihood; let your godliness shew it self even in these actions; take heed you do not engage in any unlawful Calling; or if engaged, leave it and trust God to find out another: and if your calling be lawful, look upon your selves as called to such a way of living by Gods providence, and look up to him for his presence and blessing; observe the directions of his word, how to manage it and your selves in it; and as in every thing else, do what you do out of obedience unto Gods Command, and with an eye at Gods Glory. Be diligent and industrious in your Calling, and take heed of loytering and

idleness, *Prov. 10. 4. The diligent hand maketh rich,*
 but idleness clobeth with rags bringeth poverty and
 want, *Prov. 6. 9, 10, 11.* Yet do not crowd up
 your time so full with your particular, as not to re-
 serve room for your general calling; take time eve-
 ry day for worshipping God in your Families, and
 in secret; and if other works have more of your
 time, yet let these have most of your heart. Be faith-
 full in your Promises; let your Word be as sure as
 your Bond; take heed of rash promises, but having
 made them, if the thing be lawful, though after prove
 inconvenient, and a detriment; do not break them
 for that will prove a greater detriment. Be just in
 giving every one his due, and righteous both in re-
 gard of distributive, and commutative Justice;
 withhold not wages from any that have done you
 service; see *1 am. 5. 4. Behold the hire of the Labourers*
which have reaped down your Fields, which is of you kept
back by fraud cryeth, and the cries are entered into the
ears of the Lord of Sabbaths; defraud not any in
 your Selling by light Weights, or short measures,
 or exacting unreasonable prices. Be sure the unright-
 eous shall not inherit the Kingdom of God, *1 Cor. 6. 9.*
The scant measures and deceitful weights are abomina-
ble unto God, Mic. 6. 10, 11. And the Lord hath
 threatned to be avenged on all such as go beyond, or de-
 fraud their Bretheren in any matter. *1 Thess. 4. 6.*
 Take heed of all manner of collusion, deceit, under-
 hand dealing, or any cunning craftiness of fleshly
 wisdom, to circumvent others, and enrich your selves;
 for all such gains will prove loss in the conclusion:
 therefore use all simplicity, plain-heartedness, sincer-
 ity, openness, and honest upright dealing, which
 will yield that peace and rejoicing, that all the
 riches

riches in the world cannot purchase; 2 Cor. 1. 12. Our rejoicing is this, the Testimony of our conscience, that in simplicity, and Godly sincerity, not with fleshy wisdom, but by the grace of God we have had our conversation in the World.

Sixthly, Practice Godliness in the exercise of all moral vertues, which proceeding from a Sanctified principle, are graces and parts of true Godliness; I shall briefly instance in some few of chief use.

1. Be humble and modest in your deportment amongst Men; Put on humbleness of minde; Col. 3. 12. Be clothed with humility; 1 Pet. 5. 5. Humility is a Garment, which will very much adorn you, and cover many infirmities; think and speak meanly of your selves; if in any thing you excel, do not vaunt and boast, be not puffed up, but give God all the glory; and be so well acquainted with your own infirmities, that you may preserve a mean estimation of your selves. Lift not up your selves above others, but as Rom. 12. 10. In honour prefer others. And as the Apostle doth exhort, Philip. 2. 3, 4, 5. Let nothing be done through strife and vain glory; but in lowliness of mind, let each esteem others better than themselves; Look not every one to his own things, but every one also to the things of others; Let this mind be in you as was in Christ. Be not proudly obstinate and self-will'd, but be ready to yeild and submit one to another, Eph. 5. 21. Submitting your selves one to another in the fear of God. 1 Pet. 5. 5. All of you be subject one to another.

2. Be of a meek and quiet spirit, that great companion of humility, which is such an ornament, and of so great price. 1 Pet. 3. 4. Refrain anger, and endeavour what you can, especially in your own cause

cause to keep down, and keep in passion whatever your provocation be. Spend your anger upon your sins, and reserve it to mingle with your love in your zeal for Gods Glory; but in your own cause be meek; It is a Noble Spirit that can bear a sleight and affront, a reproach and reviling, and not break forth into anger. Learn of Christ, *who was meek and lowly, and you shall find rest in your Souls, Matth. 11. 29.* Look to Christ's meekness and gentleness, *2 Cor. 10. 1.* *Who when he was reviled, reviled not again, 1 Pet. 2. 23.* Do you imitate: not rendering evil for evil, nor railing for railing, but contrarywise blessing, *1 Pet. 3. 9.* *Be not overcome of evil, but overcome evil with good, Rom. 12. 21.* If anger doth break forth ere you are aware; call it in again as soon as may be; *Let not the Sun go down upon your Wrath. Eph. 4. 26.* Read also and practice what followeth, *Vers. 31.* *Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you with all malice.*

3. Have cordial love one to another; live in unity and concord one with another; be pittiful tenderhearted; be friendly ingenuous, affably, kind and courteous; I put many things together; be ready to oblige all with offices of love; show kindness unto every one, as it lyeth in your way; be not morose and rugged, but of a sweet winning, and courteous behaviour; take heed of thinking and believing evil, forbear evil surmises, and putting the worst construction upon others actions; take heed of speaking evil, and doing evil unto any one, *Rom. 12. 9, 10.* *Let love be without dissimulation, abhor that which is evil; be kindly affectionate one to another with brotherly love, Phil. 2. 1, 2.* *If there be therefore any consolation in Christ, if any comfort of love, if any fellow-*

ship.

ship of the Spirit, if any bowels and mercies; falsifi ye my joy that ye be like-minded, having the same love, of accord, of one mind, 1 Pet. 3. 8. Finally be ye all of one mind, having compassion one of another, love as brethren, be pittiful, be courteous, 1 Cor. 13. 5, 7. Charity thinketh no evil, believeth all things, hopeth all things. Tit. 3. 1. 2. Be ready to every good work, speak evil of no man. Phil. 2. 15. Be blameless and harmless, If you are injured by others, be patient and ready to forgive, Eph. 4. 2. Forbear one another in Love, Col. 3. 12, 13. Put on long suffering, forbearing one another, and forgiving one another, even as Christ hath forgiven you. Remembring that if you forgive not others, neither will God forgive you, Matt. 6. 15. But will deliver you to the Tormentours, Matth. 18. 34, 35.

4. Be temperate and chaste; take heed of Gluttony, Drunkenness, Adultery, and all kind of luxury, Rom. 13. 13. Walk honestly as in the day, not in rioting and Drunkenness, not in Chambering and Wantonness. Luke 21. 34. Take heed to your selves, lest at any time your hearts be overcharged with Surfetting and Drunkenness, and so that day come upon you unawares. 1 Thess. 4. 3, 4, 5. This is the will of God, even your Sanctification, that ye should abstain from Fornication; that every one of you should know how to possess his Vessel in Sanctification and honour; not in the lusts of concupiscence as the Gentils, who know not God. Refrain not only the grosser acts of uncleanness, but also unchaste speeches and behaviour, unchaste looks and desires, Mat. 5. 28. He that looketh upon a Woman to lust after her, he hath committed Adultery with her already in his heart. Practice self denial, curb and restrain your sensual and sinful desires.

5. Manage all your affairs both Civil and Spiritual with Christian wisdom and prudence, *Matt. 10. 16. Be ye wise as Serpents.* Foresee evils and avoid them, not so much the evil of suffering here, but the evil of Sin and Satans snares, and of suffering eternal vengeance hereafter, and let your Wisdom and Prudence show it self chiefly in your endeavours, to avoid the evil of sin here, that so hereafter you may escape the greatest evil of misery.

6. Exercise Christian fortitude and magnanimity; be stout and courageous for the Lord, boldly making profession of Christ and his cause, his truths, and ways, whatever discountenance, discouragement, opposition and persecution you may meet withal in the World.

Moreover, practice Godliness in every condition, being contented therewithal, as that which God hath allotted to you, and seeth best for you. *Philip. 4. 11. I have learned in whatsoever state I am, therewith to be content.* Practice Godliness in every place and company; not only where the Godly are present, who will approve and commend you, but also in the company of the Ungodly, who will reproach and oppose you: as you should endeavour to endeavour to encourage and quicken, to build up and strengthen those which are within; so you must also endeavour by instructions seasonable: wise and faithful reproofs, wholesome admonitions and counsels, loving and patheticall perswasions, to bring into the ways of God those which are without. Practice Godliness also at all times; Be Religious every day; especially sanctifie the Sabbath, spending it wholly in publick and private exercises of Religion, except what time works of necessity and mercy do call for.

Finally

Finally, practice Godliness in every Relation, filling them up with the duties required in the Word, see *Eph.* from the 21st. Verse of the 5th. Chap. to the 10th. Verse of the 6th. Chap. *Col.* 3. from the 18th. Verse to the end, and the beginning of the 4th. *1 Tim.* 6. 1, 6. *1 Pet.* 2. 13. to the 21st. Verse, Chap. 2d. from the first Vers. to the 8th. Read and practice your relative duties.

Thus as briefly as I could conveniently, I have shown wherein you must practice Godliness.

The next thing is to add some Motives, to quicken you unto this practice of Godliness.

M. 1. Consider the possibility of it, the apprehension of impossibility doth discourage all endeavour; but you may attain to this practice of godliness. Indeed it is impossible to fulfil the whole Law; yet notwithstanding infirmities you may live in the practice of Godliness, according to Evangelical Rules. You may walk so as to please God, *1 Thess.* 4. 1. You may walk so as not to fall into any gross sin, so as to be sincerely, though not perfectly holy in all manner of conversation, *1 Pet.* 1. 15. Indeed you cannot do this in your own strength, but you may do it through Christ's strength, *Phil.* 4. 13.

M. 2. Consider the necessity of it; as the principle of godliness, so also the practice of it, is necessary, that you may escape eternal misery, and attain eternal happiness, but of this before.

M. 3. Consider the difficulty of it: it is no easie thing to practice godliness; to walk in this narrow path out of the common road of the world; to be upright and maintain the integrity; to be blameless and harmless, the children of God without rebuke in the midst of a crooked and perverse Generation, *Philip.*

Philip. 2. 15. It is no easie thing to keep your light shining, when there are so many winds of temptations about you to puff it out; and withal such floods of corruption within you to extinguish it. You will find it difficult to follow Christ bearing his Cross, to deny your selves, to thwart your carnal Interest, to mortifie the deeds of the body, to strive for passage through the strait Gate, to stand continually upon your guard, to fight the good fight of Faith, and the like, all which and more is included in the practice of Godliness; but the difficulty should not discourage, but stir you up unto the more diligence in your endeavours, because of the necessity, and the possibility of it; Yea, the readiness of the Lord by his Spirit, to help and make that easie to you, which is so difficult to Flesh and Blood.

M. 4. Consider the glory of it; The practice of Godliness bringeth glory to God; hereby you will glorifie your Heavenly Father in the eyes of those that behold you. It bringeth glory to Christ, hereby you will appear to be his Disciples, and shew forth the vertue of his Death and Intercession? It bringeth glory to the Spirit, hereby it will appear that the Spirit of God dwelleth and worketh in you, making you thus to differ from all others in the world. It bringeth glory to your profession; hereby you will adorn the Gospel, and make the profession of it illustrious, which is so much evil spoken of, through the scandalous lives of some Professours. It bringeth glory to your selves; God will honour you, good Men will esteem you, & this will also put a lustre upon you in the eyes of the wicked, of which before.

M. 5. Consider the utility or profitableness of it, by your practice of godliness, you will be profitable

table unto others, you will be blessings in the places where you live; you will be like Pillars to the building, and like Stakes to the Hedge. This also will bring in the best gain to your selves. The practice of Godliness will bring to you the truest gain, such riches as are solid and substantial, such as shall yield you true satisfaction, not like the windy and empty nothings of the world. It will bring the clearest gain, that which is the greatest and withal the cheapest, though it cost Christ dear, you shall have it for nothing, for accepting; when the gain of Worldlings costeth them their Souls, your gain shall be clear, and with the gain of Grace, you shall gain Salvation. It will bring the surest gain, that which shall be beyond the reach of Men and Devils, or Death, to deprive you of. It will bring the sweetest gain; such peace, delight and joy shall you find in the strict service of God, as all the pleasures of sin are not worthy to be mentioned therewithal. And at the length it will bring eternal gain, It will bring you to the possession of the Heavenly Inheritance, which is incorruptible and incomparable.

The last thing is to leave with you some Directions to help you in the practice of Godliness. I am forced to be brief.

1. Be sure you attain the Principle of Godliness in your regeneration, otherwise there can be no practice of Godliness, this I have spoken largely unto already.

2. Acquaint your selves well with the rule of Godliness, which is the Word of God; Read, Study, and apply the Scriptures.

3. Apply your selves by Faith every day unto Christ the Fountain of Godliness, draw vertue and strength from him, for the performance of duties, the resisting
of

of temptations, the bearing of afflictions, and to enable you in the universal exercise of Godliness.

4. Be much in prayer unto God, and especially for his Spirit to guide & assist you in this godly practice.

5. Endeavour the removal of all impediments in a Godly course and conversation, and that either distempers of minds within, and forbear those things which may be occasion of sin without.

6. Make use of all the helps and furtherances of godliness, which God doth put into your hands, such as good company, good Books, Gods Ordinances,

7. Be often comparing your heart and life with the rule of the Word, get conscience enlightened and set it on work, hearken to it, and take heed of offending and wounding it.

8. Be very watchful; keep your hearts with all diligence; guard your senses; make a Covenant with your eyes, take heed what goes forth at the doors of your Lips, and what comes in at the doors of your Ears: walk circumspectly.

9. Lay before you the pattern of Christ's conversation, when he was here upon the Earth, and the example also of good men; and be followers of Christ, and of Men so far as they follow Christ.

10. Set your selves under God's all-seeing eye continually; remember that a Holy and Jealous God is always with you, that he compasseth your path, and lying down, and is acquainted with all your ways. Psalm 139. at the beginning.

11. And lastly, Labour for a deep impression of the last things, namely Death, Judgement, Heaven, and Hell; the frequent consideration and due impression of which upon your minds will exceedingly help, and quicken you in the exercise of Godliness.

